

# The Republican.

---

No. 1, Vol. 13.] LONDON, Friday, Jan. 6, 1826. [PRICE 6d.

---

## JOINT STOCK BOOK COMPANY.

---

I CAN do nothing better, at the commencement of the year, than further to develope my views and purposes with respect to this Company. And to begin, it will be well, that I copy what I have before issued on the subject. About a year ago, when the rage for Joint Stock Companies was at its height, I threw out a joke, about forming a *Joint Stock Book Company*, for the better progress of the best books. It was taken up by a friend or two as something superior to a joke, and a correspondence was immediately opened upon the subject. Immediate commencement was proposed; but I saw obstacles which the end of the year would remove, and advised delay. My views were not ill-founded. This day, January the first, 1826, the Book Company has a real existence in the persons of seven subscribers, who have made their pecuniary deposits; and express promises, which are not to be doubted, of further deposits, as money may be wanted, have been made. The first book, which is the "Bon Sens; or, Good Sense of the Curé Meslier," was put into the hands of the printer on Friday last, and it will be proceeded with, with all the rapidity, that a careful revision and printing will admit, in an office, as yet, rather too small for the work required to be done in it.

A regular prospectus has been repeatedly asked for; but as we have no fixed capital to make up, as we hope to have no need of lawyers, and as ours is to be a growing society, I have felt a difficulty in adding, for the present, any thing to that which appeared in No. 22, vol. 12, which, with its accompanying observations, I here copy:—

It is proposed to form a company to be called the BOOK COMPANY.

The undersigned projector confesses that his object is to make the printing-press as powerful in his hands as combined capital can make it.

To do this, much of the direction of this company will rest with him; but that direction will be subject to the counsel and correction of a committee of subscribers, and every affair of the company will be conducted in the most open, most honourable and most business-like manner, courting the scrutiny of every subscriber.

The class of books which this company will first offer to the public will be complete editions, in the English Language, of the works of standard authors, who have written in any language, with a view to human improvement. And the general rule, though exceptions may arise, will be, to print old known standard works, that might not be in print, or that might not have been before printed in the English Language.

---

Printed and Published by R. Carlile, 135, Fleet Street.

The books of this company are to be finished in the best literary, editorial and operative style, avoiding all unnecessary expence as to embellishments.

The shares are to be of one hundred pounds each, transferable, and to receive an interest of five per cent. to be paid annually and regularly independent of all dividends or augmentations of shares that may arise from further profits.

A subscription for a full share can alone entitle the subscriber to an eligibility to the committee ; but the undersigned will receive, and be responsible for, any sum of five pounds and upwards, that is the aliquot part of one hundred, of which he will form shares and take them in his own name, and for which a proportionate interest and dividend shall be as regularly paid as for a full share.

Any full shareholder, who may prefer the concealment of his or her name may receive the same advantage by a reliance on the undersigned.

As some responsibility will attach to the printing and publishing, the undersigned will take it upon himself at the low charge of five per cent. which is but the half of that which is ordinarily charged for publishing. Thus the company will have no dealings but with the paper-merchant and the undersigned, and be exempt from every kind of liability.

Apartment will be successively taken proportioned to the extension of the company's property, and, as early as possible, it will possess its own printing materials as the cheapest means of printing.

Until printing materials can be obtained, the undersigned will get the work of the company done in the most economical manner. And until a committee can be appointed to approve or improve, he will appoint such a person or persons as are necessary to the book-keeping and wholesale publishing department.

Subscriptions for shares will be taken throughout the first quarter by the undersigned, and the press will be set to work with the new year. Such shares as are taken before the first of January, 1826, can alone be entitled to receive the first quarter's interest, and so on in succession before the first of April, July, and October.

Whatever may be the sums advanced before the first of January, the business of the company will proceed, as we could not use a large capital at once, if it were possessed.

RICHARD CARLILE.

#### OBSERVATIONS.

The above is the outline of an important plan, which I have long purposed to make. I disclaim all idea of profit from it, beyond that of a shareholder and a bookseller. We have no Lord Nugents, no Duke of Buckingham to patronize, for pay, our joint stock company ; but we have the best object in view for which an association can take place. It was well observed, by the author of *Christianity Unveiled* ; *that truth will force its way to thrones*. I begin to think, that it has happened in this country, and it now remains, a last important point, to make truth rebound from the throne to every inhabitant of the Island. We must assist the throne in the propagation of truth, and such a throne shall have my support.

As far as I can have influence in this company, I will pledge myself, that it shall be conducted to the profit and great profit of the shareholders. Quarterly reports of progress, of books printed, printing and sold, shall be made, while I am liberty to do it, and my ambition will be, however large or however small that printing and sale may be, that it shall appear before the public in a manner that shall become no bad lesson for other companies, and for the Chancellor of the Exchequer, in reference to his public revenue and expenditure.

I have not issued this prospectus without a preparation to begin having been already made : to act rather than to speculate, being my manner of motion. I am already promised various sums, the amount of one of which is of itself five hundred pounds. On the first of Jannary, 1826, the JOINT STOCK BOOK COMPANY will date its origin, and, if possible, the first work that is to issue from it, shall be published on that day.

It is distinctly to be understood, that I shall hold myself responsible for all monies intrusted to my care, and for the whole concern, until a proper committee of

direction shall take it out of my hands. Under this view, I can only offer to the shareholders my past conduct as a security for the future. As far as any persons may wish their names concealed under mine, their wishes shall be honourably complied with.

Congdon's Hotel, Exeter,  
Nov. 25, 1825.

RICHARD CARLILE.

Some objections have been made to hundred pound shares being essential to an eligibility to the Committee of Direction. One or more of my Manchester Friends has called it an aristocratical rather than a republican association, and has observed that the labouring class is excluded from it. This is not the case. That is republican which is well done; and they are republicans, who do things, as public matters, well. The form or the name of the thing is not of so much consequence as the manner of doing it. But my view is to embrace the shillings of the labouring class as well as the pounds of monied men, and that in this Association, the poor man's shilling shall have the same means of improvement, as the rich man's pound. Still, it will not do to admit shilling subscribers to the management of such a concern. If such were the case, we should have a host of religious subscribers voting the production of religious books; and a book to be good must be anti-religious.

The management of this Association, though open, must be select. We shall have no secrets, no sinister purposes. And all that the labouring man with his shilling has to do, to have a shilling share in it, is, to find ninety-nine of his own mind to make five pounds. As one proof of this, I insert the following letter, though this is a case where two persons have made up the five pounds:—

TO MR. RICHARD CARLILE, 135, FLEET STREET, LONDON

DEAR SIR,

Bradford, Dec. 29, 1825.

A FRIEND of mine and yours, proposed to me a day or two ago, to join in sending you £5. as the purchase-money of a share in your "Joint Stock Book Company," and the inclosed Bank of England Note, for that sum, I send you accordingly. T. L. is my friend's name, and you may enter either his name or mine as the proprietor of the share. Mine perhaps may be as proper as being best known to you.

I seize the present opportunity of congratulating you on your liberation from Dorchester Gaol *unconditionally*. I view this circumstance as a very important era in the struggle for freedom. A free press seems to me to be the indispensable precursor of mental and physical liberty, and if that portion of the press, which professes an attachment to the people, as distinguished from a tyrannical and plundering oligarchy, would only follow you up in the contest, the victory would not long be doubtful. The present PANIC, as the *broad sheet* calls it, is a powerful stroke on the side of democratical principles. Suspicion is awake, and it ought never to sleep again. I will be bound for it, that the power, penetration and foresight of the immortal Paine, are now felt by those who have calumniated, belied and

persecuted him. A small sixpenny pamphlet of his (the Decline and Fall of the English System of Finance) contains more proofs of prescience, than all the predictions of all the vaunted prophets of both Jews and Gentiles. In this town, we are learning to appreciate the paper system at its proper value; but the lesson has not yet been accompanied with the severity which we have to feel. Tradesmen and manufacturers are falling around us and multitudes are involved in the distress, which is yet expected to spread more widely and generally in a month or six weeks. The immense number and value of the bills in circulation, will, in that time, have mostly become due and have been returned, and the genius of a Paine only can find data for a proper estimation of the misery which has yet to be endured. Wentworth and Co. had a Branch Bank here, and as they transacted business on a system much more liberal than the Quaker bankers (Peckover, Harris and Co.) they had engrossed a very large part of the manufacturing, trading, and mercantile transactions so far as the negotiation of bills, and the issue of their own notes were concerned, so that, by-and-by, the crash will be dreadful.

The Wool Combers and Weavers strike, was a mere flea-bite to what the Banking Business will be.

Be so good as acknowledge the receipt of the £5. by the first post. Any intelligence respecting your "Joint Stock Company," will be acceptable.

I am, Dear Sir,

Yours, sincerely,

As we cannot, in fact, form a property in books, until the first book be ready for sale, subscriptions for the first quarter's interest in the Company will be received until it be ready, which will be duly announced. At any rate, we shall get nothing ready within the first fortnight. And with the exception of Account Books, not a farthing expence as to the management of the Company's business will be incurred, until the first book is ready for sale.

RICHARD CARLILE.

---

THE following very applicable remarks and authorities for the whole question between Mr. Beard and me, I find condensed in the Reverend Robert Taylor's 44th Oration at "The Christian Evidence Society," lately published in refutation of Mr. Belsham's Evidences of Revealed Religion.

R. C.

First. "That Christianity had its origin in Judea, in the reign of Tiberius Cæsar."

Now that Christianity did *not* originate in Judea, nor in the reign of Tiberius Cæsar will be demonstrated: if we can shew first, that there is no evidence that it *did* originate then and there;—and secondly, That there is evidence that it *did not*.

THAT THERE IS NO EVIDENCE THAT CHRISTIANITY DID ORIGINATE IN JUDEA, &c. results from the invalidity, or the detected interpolation, forgery and falsehood, of all the evidence that has ever been pretended to make it appear that it did; that is, the testimony of Josephus, in the 8th book of his Jewish Antiquities; the third section of the third chapter of that book;—the celebrated passage in the Annals of Tacitus, in the forty-fourth chapter of the fifteenth book of those Annals; and the ninety-seventh Letter of the tenth book of the Epistles of Pliny.

This latter testimony which is unquestionably genuine, will be found to prove nothing;—as the testimonies of Josephus and Tacitus, which would go to prove something, are not genuine.

#### THE PASSAGE IN JOSEPHUS

Runs thus: (*here the Secretary repeated the Greek text, which for want of type, is omitted*). In English thus:

“About that time appeared Jesus, a wise man, if indeed it be lawful to call him a man, for he was a performer of wonderful works, a teacher of such men as receive the truth with pleasure, and he led many Jews, and many even of the Greeks. This was the Christ. And when Pontius Pilate, and the great men among us, had punished him on the cross; those at least, who from the first had loved him, did not cease, for he appeared to them the third day again alive; the holy prophets having spoken these and ten thousand other wonderful things concerning him; and the stock of Christians named from him still exists.”

The arguments against the authenticity of this passage are

1. That it is not quoted by any one before Eusebius. A. D. 315.
2. It interrupts the narrative.
3. The language is quite Christian.
4. There is no allusion to Christ in any other part of Josephus's writings.
5. It is not quoted by Chrysostom though he often refers to Josephus, and could not have omitted quoting it, had it been then in the text.
6. It is not quoted by Photius, though he has three articles concerning Josephus, and under the article Justus of Tiberias, mentions that this author being a Jew, has not taken the least notice of Christ.
7. It is rejected by Ittigius, Blondell, Le Clerq, Lardner, Gibbon, Vandalé, Warburton, and Tanaquil Faber.
8. This latter author suspects that Eusebius himself was the author of this interpolation.

#### THE PASSAGE OF TACITUS

Has acquired a higher respectability than it merits, from the ironical concession of Gibbon to its pretensions, thus it runs:—

“Ergo abolendo rumori Nero subdidit reos, et quæsitissimis poenis affecit, quos per flagitia invisos vulgus Christianos appellabat. Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. Repressaque in præsens exitiabilis superstitio rursus erumpebat non modo per Judæum originem ejus mali, sed per urbem etiam, quo cuncta undique atrocia aut pudenda confluunt celebranturque.”

In English thus:

“Therefore to extinguish the rumour, Nero subdued the accused and put to the most exquisite punishments those who being hateful for their crimes were by the common people called Christians. Christ, the author of that name, had by the procurator Pontius Pilate been capitally punished in the reign of Tiberius, and the fatal superstition for awhile suppressed, again broke out, not only through Judea, the origin of that evil, but in the city itself, whither all things that are atrocious or shameful, flow together and become famous.”

Were this passage received as genuine, yet it does not pledge the separate testimony of its author, to the origination of Christianity, but only to the account which Christians of the very worst of characters, gave of it,

and, even in that account, the resurrection of Christ, without which there can be no truth in Christianity, was not so much as pretended.

But, against the genuineness of the passage, stands,

1. Its parenthetical character: the words "Auctor nominis ejus Christus, &c." bearing evidently the character of a marginal note, that had crept into the text, and might with advantage to its construction be thrown out again.

2. The Christian fathers who would have ransacked heaven and earth to find the remotest allusion to their religion, and who made no scruple even of forging whole books for the purpose, never stumbled upon this; among these, Tertullian, who quotes Tacitus by name, with regard to his account of the Jews, and favours him with the polite epithet, "*Mendaciorum ille loquacissimus*," *the greatest of all liars!* when in his apology (ch. 5.) he would enumerate all the facts, true or false, which might seem to recognise the origin of Christianity, makes no mention of the testimony of Tacitus. The only reason, that this Christian father could give for believing in the resurrection of Christ, is after all the best that Mr. Belsham or his followers can pretend to. *Credo quia impossibile est!—I believe it, because it is impossible!*

3. The world had never heard of this famous passage till the 16th century, all the Codices Manuscripti of the annals and histories of Tacitus being derived from the single copy which was written in the seventh or eighth century according to Oberlia, and in the tenth or eleventh according to Ernesti, and which was brought out of a Westphalian Monastery and presented to Pope Leo the Tenth, whose learning enabled him well to have imitated the style of Tacitus, as his station and opportunities enabled him to have been himself the author of the passage. Religious or conscientious scruples, would never have stood in the way of this Father in God, who told his clergy, that "the fable of Jesus Christ brought grist to *their* mill, and it was but fair play to keep up *that!* that kept up them."

#### THE LETTER OF PLINY,

The only undoubted document of the existence of Christianity in his time, written according to Lardner about A. D. 107, a little too late.

1. Does not imply the origination of Christianity in Judea, or in the time of Tiberius.

2. This accurate historian and excellent man could on his most diligent and careful inquiry find nothing among the professors of Christianity but a vile and excessive superstition,—not a precept, not a doctrine, not a circumstance, not an iota of Christianity. "*Nihil aliud inveni quam superstitionem pravam et immodicam.*"—I find nothing but a vile and excessive superstition.

3. Its professors were so exceedingly abandoned and wicked, that they could not trust each other: and when they met to sing hymns to Christ, as to a God; it was necessary to swear that there should be no throat-cutting, adultery nor theft, till the farce was over. The anxious benevolence of Pliny, led him to speak from his fears rather than his knowledge of the extensive prevalence of so great an evil; and he recommends the exercise of forbearance and pardon towards the offenders as the surest means of recovering them from their insanity, and reclaiming them to the purer worship of the pagan mythology.

There is then absolutely no evidence that Christianity originated in Judea, or in the reign of the emperor Tiberius. I shall now shew you.—

THAT THERE IS EVIDENCE THAT IT DID NOT.

First then. There is the evidence of the New Testament itself, which

through its general scope and in the greatest number of clear and positive texts, treats of Christianity as already established in the world and of great antiquity when that book was written.

Secondly. From the consentaneous and consistent admissions of the earliest fathers, who how early so ever they be dated, still disclaim any thing like novelty and recentness in their religion, and jealously challenge for it the honour of a very remote and distant origination.

"Res ipsa quæ nunc Christiana Religio nuncupatur erat et apud antiquos nec defuit ab initio generis humani."—*Basil Edit.* vol. i. p. 12.

"The thing itself which we now call the Christian Religion, existed also among the ancients, nor was ever wanting from the beginning of the human race;" says the great Austin. And to like effect speak all the fathers of the Holy Church, and the Holy Church itself throughout all the world. The glory which she ascribes "to the Father, and to the Son, and to the Holy Ghost;" not being a glory which originated in the paltry province of Judea and under the contemptible reign of Tiberius Cæsar, but that "which was in the beginning, is now and ever shall be, world without end, amen."

Thirdly. From the manifest want of originality or novelty in the story, doctrines or precepts of Christianity; there not being so much as a single sentence in the New Testament conveying a distinct and definite idea, but that idea may be dovetailed back again into its original position in the niches of the pagan idolatry, or distinctly traced to the prior dictation of the pagan philosophers, whose precepts were quite as good, and whose practice was infinitely better than any that the Christian world has ever exhibited: and, God knows I am paying those philosophers no compliment.

Fourthly. From the undeniable fact, that the name of Chrishna or Christ (which I take to be identical) "and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer, which we know very certainly."

I give the words of the pious Sir William Jones whom no man will charge with infidelity,—from the first volume of the Asiatic Researches, pp. 259, 260. 267. 272, 273. "In the sanscrit dictionary compiled more than two thousand years ago," on the shewing of this author himself, we have the whole story of the incarnate Deity born of a virgin and miraculously escaping in his infancy from the reigning tyrant of his country, who "sought the young child's life," and put to death all the children of the place of his nativity, "from two years old and under," in an impious hope to have extinguished the baby-God. THERE too will be found the stories of his miracles, his preachings, and his actions; even to the minuteness of his washing the feet of his disciples.

Is not THIS, then, proof demonstrative that Christianity DID NOT originate in Judæa, nor in the time of Tiberius; even because it DID exist many hundred of years before that time, and many hundreds of miles apart from that place. No alibi in a Court of Justice was ever established on clearer proof than this!

W. W. R. to R. C.

---

I HAD intended going to London to-day, but, being here, I think that I may as well write down a few observations about Mr. Beard's letter. It is a good letter—the best perhaps you ever received from an opponent: but the writer shews his Christian manners, despite of his detestation of intolerance; and the word “falsehood” three times occurring in the first page, is but a bad sample of argumentative politeness. Yet his argument is generally good: at any rate, I think so; for you may recollect, that I have long argued with you, that there must have been Christians before the end of what is called the first century; and you may also recollect, that, when I had read the letter which Mr. Beard has answered, I told you, exactly what Mr. B. has told you, about the words Jesus, Joseph, &c. As to the Grecian names of Jesus' disciples, I should recommend you to reply, that after the fabulous or evangelical part of the origin of Christianity is past through, it may perhaps be difficult to point out a single Jew who embraced Christianity.

The name of “Hegesippus,” although Greek, naturally presents itself in contradiction to what I here observe: but there is, I think, some obscurity in the passage of Eusebius, which appears to be the only authority for Hegesippus's being called “originally a Jew” by Dr. Lardner, and, I suppose, by all other commentators. Indeed, in this place (Euseb. H. E. b. iv. c. xxi. p. 105. edit. Cologne, 1612.) the words *ἐξ ἑβραίων* seem only to mean “out of Hebrew Scriptures,” although, in Paul of Tarsus's Letter to the Philippians, (ch. iii. v. 5.) these words have a different meaning, as it appears, for instance, from Schleusner. The Latin translator of the only edition of Eusebius which I possess, and which is a very bad one, does indeed translate the words by “Hebræorum Stirpe ortus;” but, if this translator be, as I suppose, Bishop Christopherson, it is said of him by Lemprière, that “as a translator, he is neither faithful nor elegant.”

I dare say you think I have said enough upon this part of the subject, but there is a passage of Gibbon I must allude to, (vol. ii. p. 277.) “The first fifteen bishops of Jerusalem were all circumcised Jews,” says the historian; but we may remark, that these amphibious Christians probably made few or no converts, and that they appear to have abandoned all, or the greater part of, their Judaism in the reign of Hadrianus.

I do not suppose Papias or Justin Martyr were ever Jews. There was probably never such a person as Ebion; and Simon Magus seems a fabulous character. Cerinthus may perhaps have been a Jew; but he is considered as having flourished within the first century. The Christianity of Aquila, Theodotion, and Sym-

machus, was decidedly imperfect, either in duration, or else in purity.

Mr. Beard says, that the end of the first century was "a period of great intellectual exertion, of great inquiry, a period of criticism." So it may have been, comparatively speaking. But Mr. B. may recollect, that the criticisms of the ancients were generally verbal, and that they seldom, if ever, doubted any matter-of-fact assertion, however impossible it might appear, being content with saying parenthetically, "so it is related." Condorcet, in whom, some years ago, I found this important hint, adduces as an instance, (I think) the Natural History of Pliny, written about A. D. 70. Mr. Beard will also recollect, that the Pagans never denied the Christian miracles, nor the Christians the Pagan; although it was not until the middle of the third century, that the Pagans, under the influence of the modern Platonic philosophy, seem to have become equally superstitious even with the Christians.

When you answer Mr. B., you will of course notice his quoting Justin Martyr, &c. as instances of *want of ignorance*. You will remind him that Justin has made a horrible mistake, (about Semo Sancus) in which he has been followed by most of the Fathers of the church. As to Tertullian, who, like Justin, believed in the millenium, and in the love of angels for women, his assertion about the appearance in the air for forty days, of the heavenly Jerusalem, and his conversion to the opinions of the two old women, Priscilla and Maximilla, sufficiently evince *his credulity*. Not, however, that I blame Tertullian for saying, that God, although a spirit, is corporeal; and, when the great African Doctor affirms, (according to Daillé) that "plants are endued both with sense and understanding too," he seems to go even farther than any ordinary Materialist. Irenæus is the third Father, whom Mr. B. quotes as an instance of *want of ignorance*. Yet this Bishop affirms, that "Jesus" meant the "Heavens"—"Adonai"—"the Wonderful," &c. It is Irenæus too—who maintains, that Christ was more than forty years old, perhaps even fifty, when he died—and who says, that, according to Papias, the hearer of John, Christ (it appears to have been Christ) said, that "the days should come, when certain vines should have 10,000 branches, and each branch 10,000 bunches, and each bunch, &c. &c." (vid. Iren. contr. Hær. c. xxxiii. p. 333.) Minutius Felix, the fourth person quoted, was perhaps as sensible a Christian as any of his times; but we may recollect, that, in his very short work, he, like most of the other ancient Christian apologists, says little *in favour of Christianity*, although a great deal *against Paganism*; so that we might almost as well call him a Deist as a Christian. Origen is the last person who precedes the "&c. &c.," which so comfortably supplies the want of memory, and harmonizes the termination of a sentence. But, without examining the real value of this "&c." you may observe, that Origen was an allegorist, and con-

sequently might believe or disbelieve whatever he chose. After these formidable Christians, Mr. Beard brings us to Josephus, who, it appears, mentions John the Baptist. But, if Mr. B. will turn to the passage of Lardner which he quotes, (vol. iii. p. 534. 4to edit.) he will find that this passage of Josephus is not without its difficulties, and, at any rate, made Blondell hesitate. Origen quotes the passage rather inaccurately, and Jerom quotes it very inaccurately. Besides, the imprisonment and execution of John in the castle of *Machærus*, seems not exactly to tally with the Evangelical account. I should wish also that Mr. B. had spoken with less assurance of part of the passage of Tacitus, which has a very parenthetical appearance. Indeed, the following word, or words, "Repressa que," do not seem to occur in a very natural construction. Besides, the original MS. of the greater part of Tacitus's Annals and Histories may perhaps have been tampered with; probably about the *eleventh* or *twelfth* centuries, although from the use of the words, "hic" and "ille," in Ernesti's Preface, I cannot make out what was the date of the unique MS. It seems, at any rate, to be allowed, that the copy of (or belonging to) Giacomo Giocondo is apocryphal—the which Giacomo Giocondo, by the bye, was, I suppose, the same ecclesiastic who (about probably the year 1500 or 1510) discovered the greater part of Pliny's Letters in a library at Paris. But to return: Mr. Beard will do well to examine whether any ancient writer ever quoted the above-mentioned passage of Tacitus; and if he cannot find any quotation of it, he had perhaps better pass it over.

Returning, with Mr. Beard, to the investigation of Josephus, or, rather, of Dr. Lardner's extracts from that Jewish historian, we find Mr. B. quoting from Dr. Lardner what is perhaps the weakest part of all the Doctor's writings. Indeed, I cannot help thinking it rather a want of candour in Mr. B. not to have given us any sufficient instances of Josephus's wilful silence, especially as Dr. Lardner only mentions the omission, first, of the history of the golden calf; and, secondly, of the use of the word "Zion." If such slight omissions can explain the silence of an almost contemporary historian, with regard to the incarnation of the Almighty, and the frequent suspension of many of the known laws of nature, the logic of Dr. Lardner and his follower may be considered very Christian, but not very satisfactory.

N. B. If Mr. Beard be an Unitarian, (as one might guess from his fondness for Lardner and Priestley, and as I think I understood from something you said yesterday evening) I would recommend you just to ask him, how he can fly in the face of all Christian writers, (either heterodox or orthodox) beginning with Ignatius, and can deny the divinity of Christ, which was denied perhaps by only a fourth part of one of the most insignificant sects of all the first centuries? Whether it is you, or Mr. Beard, who has blundered about the word "Calvary," I do not rightly perceive, but

I mention for your mutual service, that I do not think the word any where occurs in the *Greek* New Testament, although in the *Latin* Vulgate it is, I believe, always used instead of, or in explanation of, Golgotha; and, in the gospel of Luke, the English Royal translators have adopted it. In a note under the 824th page, Mr. B. quotes, with evident satisfaction, Dr. Lardner's remark about Dio Cassius. Mr. B. might as well have added, (what Dr. Lardner and probably every body else may tell us) that Dio Cassius did not write until A. D. 230. Mr. B. might also have instructed us, whether it is certain that Dio has not been Christianized in this, as probably in other places, by his epitomizer, John Xiphilin, nephew to the patriarch of Constantinople; although I confess, this Christianization has not in this instance been very great; for it is not, after all, absolutely certain, that the historian does mean Christianity, when he talks about "Atheism and Jewish manners." Not but what indeed I am willing to grant Mr. B. all he wishes to prove, nay, I would grant him far more than he wishes; for I would sooner place the origin of Christianity a thousand years before the Dionysian era, than, as you do, a hundred years after. By the bye, as to Dr. Lardner's three other historians, the first is the poet Juvenal, who has given us three obscure verses, of which the last is untranslatable; the second historian is Suetonius, who certainly, as it appears to me, does not mention the Christians by name, although it is possible he may allude to them; and the third historian is Bruttius (Præsens), who is only mentioned in what is called the Chronicle, of that best of all authorities, Eusebius!

---

#### APHORISMS.

TRANSLATED FROM THE LATIN OF DESIDERIUS ERASMUS.

ALL men are citizens of the world.

Man has no greater enemy than himself.

To love a woman we must love her mind.

There is no employment so low, but can be dignified by good conduct.

Honesty is the true nobility.

The nobility, that is but inherited, is not one's own, but one's ancestors.

The good man's only aim is how he may be most useful to his fellow-citizens.

Virtue is her own reward.

The nearer we approach to death, the more we must hasten to be virtuous.

Overcome by benefits rather than by power.

Truth needs but few words; and the less said, the more remembered.

He is truly free, whom philosophy has made free.

## TO THE EDITOR OF "THE REPUBLICAN."

SIR,

Sheffield, July 24, 1825.

IN your Republican of the 15th, you gave insertion to a communication from a person signing himself "Candid," who, among other things, expressed a particular desire that you should change the title of your Republican, and promulgate the doctrine of Fatalism or Necessity; to do which you cannot assent. On the latter point, or the doctrine of necessity, I have wished for your opposition. Candid says:—Let any man come forward now, who thinks that he is a free agent, and state those actions wherein he thinks that he is free, and he will soon receive a satisfactory reply, which will convince him of the truth he has never known before. Viewing as I do, the importance of the subject, and not as though the words *Fatalism* and *Necessity*, were "*idle and mischievous words*," any more than the word *Atheist*, which has often received a similar condemnation, and has been pronounced as a word that justifies vice, which neither you nor I are free enough to believe unless truth be vice.

The effects of the words in question on society shew that they are not so mischievous, as a justification for vice, as some people may imagine; but when it is demonstrated to be true, you and I of necessity must either believe them to be such or become corrupt and hypocritical individuals, and, in either case, I imagine, we cannot do otherwise under the same circumstances.

You say, "admitting the doctrine of fatalism *here*, as far as Candid wishes to carry it, I must be candid enough to say, *that he has shaken his own arguments, by calling upon me to do that, as a matter of course, at his request, the contrary of which, I feel compelled or fated to do.*" Here you acknowledge you are not free to change the title of the Republican,\* and yet you think that Candid has shaken his own argument; can it possibly be so. If you had the same view of the importance of the change at this moment, as you had when you first gave it that title, would you not of necessity, act up to that decision; for you still say, you prefer the same title; because you think it the most useful title that can at this time be adopted?†

What changes have you effected in the minds of individuals, from your superior motive or necessitating powers to produce conviction in them of the fallacy of the Christian system, that otherwise would, of the same necessity, have remained ignorant, and in some measure, cruel Christians? Are not all the Christian preachers and advocates necessitated to preach, defend and support the Christian religion; because they think it is the best system either to themselves as individuals deriving large profit from it, or as a system of salvation for what they call immortal souls, or of morals for society; and yet I may say hundreds, nay thousands, have changed and relinquished the Christian religion from your more powerful motives, necessitating them to such a change. But now they are Atheists, they can no more act and think as they did when Christians, than they could

\* I am free to do it, if I found reasons weighty enough; Candid called on me to make the change at his suggestion, without any reference to my own motives.

R. C.

† But the word *necessity*, according to my definition of it, a *something irresistible in its influence*, is too harsh a word for the choice that is the effect of reasoning motives.

R. C.

when Christians act and think as an Atheist. Their free agency consists in being determined like yours by the strongest motives, or such as they think conducive to their own or society's good.\*

Is it not the case, that some time back, you would not have hesitated to promote acts immoral from a conviction of their being so, of which, now, from different circumstances or motives, you have come to different conclusions: and yet, at these two periods, could you have reversed your decisions? If not, in what does your free agency consist.†

Much pruning is required, before we can come at a correct system of what is moral and what is immoral. You have done much (the Lord be praised, the Methodist would say,) but whether you have a good foundation or not, we must leave to be determined by discussion. Public utility or happiness to the greatest number, has been the touchstone with many moralists for determining what is virtue and what is vice. What you have done for the welfare of mankind is incalculable, and posterity will duly appreciate your labours, if denied by your contemporaries; but if society is to determine what is, to its views of utility, &c. you have been in the eyes of many the greatest villain, or the most vicious man that ever lived. A great number in this society condemn you as being inimical to their happiness. If virtue is relative to existing customs, as you and others have said, the prevailing custom of this country, pronounces your indefatigable and virtuous course to be vicious. Under my present view of the subject, custom cannot make virtue vice or vice virtue. What is virtue or vice must be so under all circumstances.

*The quality of any action performed by any individual, may be determined by asking what would be the consequence, if the same action be generally permitted.* I merely suggest, whether we may not by this, determine what are really good or bad acts. What nation, or custom of a nation, ever sincerely made such an action as the murder of Mr. Weare, or the actions of our midnight robbers, acts to be called virtuous. All these and every act really bad would, if more general, be fatal to society. And such acts as you are so unmercifully and barbarously suffering for, would, if ever so general, be the more felt as good.

Necessity has received a condemnation by E. Palmer similar to yours, and in like manner, unsupported, as to proof. He said, or meant, that it had not its foundation in truth. If it can be proved a system of truth, then it will be one thing, that will at the same time prove (I should think) truth vice. What man, apparently moral, ever became immoral, from a knowledge of the doctrine of necessity as inculcated by Mirabaud and others? Does not the knowledge, that man, in all his actions, could not act different under the same circumstances, make such individuals more tolerant and humane, towards those who have the misfortune to deviate from what is thought to be moral rectitude, than the free-agent? Would not humanity, &c. in Peel and Co. be virtuous? Yes, for this reason; because he must be sensible that the only difference between the culprit and himself, is that he is not the same individual, and under precisely the same circumstances, or he should have done the same acts, and the rewards and punishment awarded to individuals, should be what would be the most conducive to operate on individuals and on society, so as to en-

\*What necessity does a man find to be a hypocrite or to be dishonest, when we know that throughout life, honesty is the best policy, and yields the greater amount of pleasure?

R. C.

†In the power of making comparisons. What impels me to make a comparison that deserves to be called necessity? What impels me to study one subject in preference to another?

R. C.

courage the one and deter the other, as to acts of virtue or vice. For no other end or purpose should punishment be established: and on this ground, the doctrine of punishment reserved for the wicked in a future life, which the Christian religion holds out to its believers, is destroyed; for if punishments be inflicted on individuals as an example or motive principle to deter them, from doing the like in a future state, it must be useless, when the individual suffering can do no more wrong, and society is not the witness of the example. Punishment on a principle like this, is nothing short of vindictiveness, instead of correction, as all such should be. I hope, Sir, when opportunity offers, as you have been accustomed to do, you will remove or endeavour so to do, any false impression, which circumstance, might have made on my mind, and my whole object will be accomplished, and none more benefited and thankful for the same than

Yours, sincerely,

THOMAS TURTON.

---

TO THE EDITOR OF THE REPUBLICAN.

---

SIR,

London, Dec. 18, 1825.

I CANNOT help expressing the satisfaction I feel, in noticing that your publication shall become less offensive to those with whom we cannot agree. This will be productive of much good; because prudence and decency are the best companions of a common teacher.

But that which has more particularly induced me to trouble you with a few lines, is, your wish to confer on the people of this island a distinctive name, that shall unite brevity of expression, with comprehensive distinction; free from any stain of conquest. A name arising from any quality which nature has stamped on the island, will undoubtedly be more lasting than a name arising from any quality of its inhabitants.

Amorgim, formerly the name of an island in the Mediterranean sea, was so called from its being the *seat of Weavers*, or more properly according to Pluche, the *mother of Weavers*. The transitory affairs of man would require frequent changes of names.

Oestend, was a local distinctive name for that place while it remained attached to the *West end* of the German empire; but when it formed a part of the British empire, it was *East* of London.

Turdetania was a very distinctive name to the southernmost province of Spain, relative to the centre of Europe, from whence it is truly *The Land's End*, or *The Boundary*.

The coast of Syria and Palestine, formed the *Land's End*, from Babylon and the Indus. And in the Hindoo books of geography, the female symbol of that country is called *The Virgin Antarmada*, which Ovid calls *Andromeda*. Relative to Egypt, *Andromeda* means the great or long measure of land, or long sea-coast; but the same country, relative to India, which the Hindoos call Antarmada, means the *Land's End*; being compounded of *An*, land; and *tarmada*, the boundary. A writer in the Asiatic Researches asserts, that the name of this virgin, signifies *pride*. The pride, however, alluded to, was that of the nation which she represented; and which is mentioned by Ovid, in the story of Perseus and Andromeda; which has been happily divested of its figurative embellishments, and given as a real historical fragment by Mackey. As a proof of the given etymology of Antarmada, we have but to look on the map from Mount Cassius along the coast of Palestine and Syria, to convince ourselves of

its justness. And its name has that signification in most ancient languages. *Tarmada* or *Dhernna*, has been rendered by the Latins, *Terminus*, i. e. a stone or post, to show the *termination* of provinces or estates, in plain English, a *land mark*. But still, *Antarmada*, would be only a local distinction. And though Albion would be a universal expression for our cliffs of chalk, yet, as other countries are similarly named from similar properties, I think we ought to look out for a name more distinctive.

It is well known, that our island yields the *finest tin* in the world. From which circumstance the Phenicians called it the country of *tin*, which is, in their language, *Baratanac*, i. e. *created* or *made of tin*. From which word, I believe, *Britannia* and *Britain*, has been derived: and to which, I am not aware, that *any stain* is attached. If you, sir, know of any, I hope you will have the goodness to point it out at your earliest opportunity, and satisfy

A LOVER OF GOOD DISTINCTIONS.

*Note.*—I know of no particular stain attached to the name of Britain; but the tin of Cornwall and Devonshire is of no more weight, for a description of the country, than its copper, its lead, or its iron. The white cliffs, as seen from the Continent and the Channel, have a more extensive geological description of the Island, than any of its metals; and as a name to that effect exists, I can only say, as a matter of taste upon a trifle, that I prefer the one to the other.

R. C.

---

### MANCHESTER.

---

A MEETING of the friends of Richard Carlile took place on the 8th of December, and, after a variety of toasts, songs, and speeches, agreed to the following address.

---

### CONGRATULATORY ADDRESS TO R. CARLILE.

CITIZEN,

WE beg leave to offer you our sincere congratulations on your return from prison to the bosom of that family from which you ought not to have been taken.

The object which the Government must have had in view in liberating you, is yet to us a mystery. But, whatever the object, we hope that you will not be unmindful of your duty, nor be found slumbering at your post. You must remember, that they are the same individuals, with the exception of Lord Cut-throat, who rewarded and thanked the Magistrates and Yeomanry of Manchester for spilling the blood of our fellow-townsmen on the 16th of August, 1819. They who have sanctioned murder by wholesale would not hesitate to add another to their already too numerous victims.

By the prospectus of the Joint Stock Book Company, to us, you appear to be rather too illiberal; since it appears, that they only can become members, and give votes, who are able to depo-

sit one hundred pounds!! Hence, it appears, the labouring man is completely shut out. Nay: even your shopmen, who have been in prison, and those who still are in prison; and likewise all those *poor* men, who have been your steady supporters, through your unjust confinement. If you shut out the labouring man, you shut out some of the brightest talent\* that this or any other country could ever boast of, and likewise the principles of the Immortal Paine. What was Herschel? A poor man. What was Ferguson? A poor man. What was Richard Carlile? A mechanic. Now he is one of His Majesty's Counsellors. Who was it that framed the Bill for the Repeal of Combination Laws? The poor Bolton Weavers! Contrast the speech delivered by the Duke of York, with all his royal blood flowing through his Guelphish veins, *so help him God*, with that of Mr. Hodgson, a poor cotton-spinner of Manchester! What are the Editors of the Newgate Magazine? Poor mechanics! What are Gale Jones, Drs. Watson and Webb? They are poor men; but too honest to prostitute their talents to worship the Golden Calf! Fain would we persuade ourselves, that it is an oversight in you, and that you will thank us for pointing out its defects. Be assured that we would give our cordial support to your Joint Stock Book Company, if it be founded upon the imperishable rock of ages—The Rights of Man.

We thank you for noticing the Christian Evidence Society; and we likewise think with you, that, if the contributions and discussions were optional, it would soon become a most powerful barrier in defence of the true principles of nature. In our humble opinion, the next step which ought to be taken, should be that of establishing similar Societies in every town and village. By this step, we might soon discover the real intentions of Government. We cannot but applaud Mr. Taylor for his great exertions in your behalf; believing, as we do, that those exertions have hastened your liberation. We were, likewise, pleased to see your remarks on the Banking System, as it well deserves a castigation from the pen of every honest writer; but more especially from you; because you acknowledge yourself a disciple of that man, who first had the courage and the honesty to predict the ruinous consequences of a paper system. Cobbett is certainly a powerful writer on that subject. But, then, Cobbett is so changeable, that we dare not trust the writings of Paine entirely in his hands. But allowing Cobbett to be honest and consistent, it is too hard for him to combat such a host of rogues, swindlers, and gamblers, almost single-handed. Certainly much praise is due to Cobbett for what he has written upon the subject; it is plain to every observer that the system has received a mortal stab, and if the blow be followed up, the old hag will certainly expire for want of ore.

\* The Joint Stock Book Company wants money rather than talent.—R.C.

Wishing that you may live long to wear those laurels which you have so bravely won, and that you may still adhere to those principles which you began with, is the fervent prayer of your sincere friends.

(Signed) WM. BLACKSHAW, President.  
JOHN SMITH, Vice President.

P. S. It appears rather strange to us, that you should have written so much, both in the *Moralist* and the *Republican* in exposition of *secrecy*, and then in the prospectus of the Joint Stock Book Company, you come forward and court the very thing that you have so ably exposed.

*Note.*—There is to be no secrecy in the Joint Stock Book Company, but in the names of such subscribers as require it. These objections are really frivolous and ill-digested. R. C.

I gather from this paper, and from other correspondence with friends in different parts of the country, that some wild notions are current as to the cause and effect of my liberation. I answer all queries upon the subject, by referring friends to my past conduct, to that which has been visible, and by desiring them to listen to no tales about changes in my conduct. My path has been long marked out, and straightly walked in. I shall neither go backward, nor turn aside, after so complete a success as that which I have fought about. R. C.

---

#### LAWRENCE — MACARTNEY — FELLOWS OF TRINITY COLLEGE, DUBLIN.—SCIENCE AND PRIESTCRAFT AT WAR.

---

ABOUT seven years ago, the cry of Materialism was raised against Mr. Lawrence, a Professor in the London College of Surgeons, and he was both publicly and privately persecuted to his serious injury. By the *Morning Chronicle*, I learn, that a similar cry has been raised against a Mr. Macartney, in a similar situation in Dublin. The complaint against each has been that they, in their lectures, had inculcated the principles of Materialism among their pupils, or audiences, or readers. Principles of Materialism! Most assuredly! Upon what else can they lecture? Can the Priests or ignorant Bigots give us a lecture on the physiology or anatomy of a spirit? Can they inculcate the principles of Spiritualism by any species of demonstration or analogy? Can they dissect and explain the structures of "airy nothings?" All scientific lecturers *do* and *must* lecture upon and inculcate the principles of Materialism. There are no other principles.

It is really monstrous, that such men as Lawrence and Macartney should be questioned as to the subject-matter of their lectures

No. 1, Vol. XIII.

by a corporated board of bigots as by law established. It is really monstrous, that knowledge, or what in common phrase we call *science*, should bend to religion where it is essentially opposed. A plain truth cannot be expressed, a problem in science cannot be solved, but religion is attacked and in danger. Were it well founded, it would not be in danger. Science is never in danger. Truth is never alarmed. Honesty fears nothing.

On first reading the case of Mr. Lawrence, I felt, that this question between the scientific men and the bigots corporated and by law established would never be fairly met, would never be at rest, until some few such men as Lawrence and Macartney became bold enough to open their own scientific schools for surgery. Perdition to a College, if it opposes progressive improvement, if it fears that certain discoveries will lessen respect for religious tenets. What is religion, that it is thus to be protected? What surgeon ever professed to cure souls or spirits? What have they to do but with the body? Away with all Colleges, if they are thus to become the strong holds of error and bigotry.

R. C.

---

#### CHRISTIAN EVIDENCE SOCIETY.

---

THIS Society, which meets at the Paul's Head, Cateaton Street, on Tuesday evenings, continues to draw most respectable audiences. The subject under discussion at present is a work of the late Beilby Porteus, Bishop of London, on the evidences of the Christian Religion. If the spirit of the Society languishes on any ground, it will be that of a want of opposition to the arguments of the "Reverend" Secretary. Where all the argument runs on one side, however good, repetition makes it wearisome to public companies. Opposition is the life of all things. As far as the historical evidences of Christianity are in question, the discussions of this Society are free, and I hear it said, that, if Christianity were there assaulted on its physical defects, or on the ground of Materialism, it would be the means of thinning the audience. From this conclusion I dissent.

R. C.

---

TO MR. RICHARD CARLILE, LONDON.

DEAR SIR, Edinburgh, Dec. 29, 1825.  
 THE news of your liberation from gaol gave your friends here much satisfaction, as we felt deeply for your sufferings in a long imprisonment of six years.

After we first heard of your unconditional release, we thought a public congratulation should be sent to you, being well deserved; but were afraid that it might appear like flattery when trials were over, and delayed it; yet farther consideration has convinced us, that since we approve of your conduct, we ought at this time publicly to express our approbation, after what you have done and suffered in the cause of Freedom. Your unbending firmness throughout this arduous struggle against bigots and tyrants, has excited our surprise; your boldness in attacking superstition and tyranny, and your fortitude in resisting and defeating both, has secured our admiration.

When we reflect on the former shackled state of the press during the long reign of tyranny; when we recollect the hazard of engaging in political or theological discussion, at the time of your outset, and the danger of printing or publishing any work which exposed political misrule or religious errors; and then remember how boldly you began to publish those writings which exposed these deep-rooted evils with which we were oppressed; we may have some idea of your undaunted spirit in undertaking a task so difficult and appalling. When we compare the present freedom of your press, and the liberty of discussion which you exercise, with the fettered state of both at no distant period; and keep in mind, that through your exertions books can now be got in abundance, which some years ago could not be procured at any price; the good you have accomplished becomes clear and evident. We are deeply sensible of the benefits we derive from your exertions, and thoroughly convinced, that you have done more for true freedom than any other Reformer who ever preceded you. We shall be happy to hear that you are rewarded with worldly comfort, and substantial earthly blessings—as you have wisely renounced all expectation of heavenly enjoyments and spiritual blessings.

We rejoice at your release from bondage, and congratulate you on your unconditional liberation. We pray that you may long enjoy health, peace, and prosperity, and assure you, that, if you have time to pay a visit to Edinburgh, you will be kindly received by more than those who subscribe this Address.

We are, Sir, in name of the Zetetics of this city,

Your sincere friends,

ROBERT AFFLECK.

JAMES AFFLECK.

WILLIAM HAY.

---

#### SADI AND THE HERMIT.

---

A poor Mussulman, named Sadi, who resided in the environs of Dāmascus, overwhelmed with hunger and the other evils of poverty, surrounded by a large and increasing family, and cut off

from what he had been accustomed to derive from the little produce of his garden, a long drought having dried up every thing, one day, in a tone of despair, exclaimed, "Oh! Mahomet, great prophet, and vicegerent of the Almighty, why hast thou suffered my prayers to be unheard? Daily for more than twenty years have I called upon thee; I have obeyed all thy commandments; I have sought in every action of my life to merit thy favour by doing thy will; I have offered up to thee the mite I could so ill spare from my little store: and still you do not attend unto my prayers. I am in a worse condition than I was twenty years ago, and yet I have passed a life of unremitting labour, not one hour can I be said to have been idle. When I was not toiling, I was attending to the worship thou hast ordained, and still my wretchedness, my poverty increases. I see around me a large family starving, and I am starving myself. With the utmost I can do, I cannot earn wherewithal to satisfy them. Oh! send down upon thy faithful and constant worshipper thy blessing; grant me relief from these my wants! Send down rain to fertilize my little garden, that I may be able to put food into my children's hands!"—As he finished these words, overcome with fatigue and exhaustion, he sunk upon the ground.

He remained motionless in despair some little time, when he was roused by the touch of a person near to him. He looked up, and perceived a man enveloped in a large cloak standing near to him. "Arise," said the stranger to him, "arise, and follow me. Dost thou expect to find deliverance from the evils and miseries that surround thee, by lying down inactive on the ground?"

"Alas!" replied the poor man, "this is the first repose I have given myself for a long space of time. All my labour, all my toil is useless, year after year I sink into a more wretched poverty than the year before. I find all my efforts unavailing, and I therefore have addressed my prayer to the great Prophet, that he may be moved to intercede for me, and in faith I have laid down, waiting his assistance."

"Oh, weak and short-sighted mortal!" exclaimed the stranger, "What efforts hast thou made to keep off this weight of misery, which now has become too great for thee to bear? What is it thou hast demanded?"

"Food is what I want; I ask not for riches, but for food. I am starving, and I have eight little ones who are starving also. Surely the great Prophet has forgotten me. Oh, miserable me! why was I born?"

"Exert the small portion of strength that remains to thee," answered the stranger, "and get up, and follow me. I will shew you how far the means you have taken to get rid of this misery are availing or not."

"Wilt thou grant me relief?"

"I will shew you the cause of your evil, and I will let your reason apply the cure."

The poor man arose, and followed the stranger, who led him into a small hermitage. There were some roots upon the table. "Eat," said the stranger, "and be satisfied." Eagerly the poor man devoured the food that was before him—he finished it to the last root. "Now," said his guide, "thy present wants being satisfied, learn how to prevent a return of them; learn what are availing efforts, and what unavailing efforts, to keep off the fiend's poverty and hunger. Look into this mirror. What dost thou see?"

"I see," exclaimed the man, "myriads of human beings who appear to be all supplicating for the assistance of Heaven. Some are in rags, and others richly clothed. I see a tempest, and a calm; and I see my neighbour, the farmer."

"Dost thou hear what they are all saying?" asked the hermit.

"No;" replied the poor man, "hast thou the power to perform this in addition?"

"I have," answered the hermit; "and so saying, he touched the poor man with a ring, and instantly a confused swelling murmur, like the humming of a bee-hive, assailed his ears. Amongst this, he distinguished petitions of every kind. One set of people were requiring a south wind; their immediate neighbours were petitioning for an east wind; some were requesting a relief from pain, and the death which seemed approaching; while others were earnestly praying that such death should instantly take place—People of large property were offering up prayers that they might have children; others who were in expectation of the property were praying that they might be disappointed. Some again, were praying for health, others for the death of their fathers, brothers, or friends. Some that they might gain law-suits, others that they might not gain them. The gardener wanted rain, the farmer dry weather to gather in his harvest and his crops. But the greatest discordance was to be observed in the prayers of the sailors, and ship-owners, as no two vessels wanted the same wind, so that it seemed impossible to satisfy them in any way. In one place the same gift was required by different persons, so that it could not be granted to one without disappointing many others. Sadi's own neighbour who was a farmer, was heartily praying that no rain might take place, as all his crops were out, while he himself had been praying for rain that he might have some crops from his garden for sale, and so obtain food. All the petitioners promised the same sacrifices, and the same oblations: a very little difference was manifest in the sincerity of their prayers. Each prayed as his interest required, and the particular interest was in no two cases alike, all had the same right to obtain what each wanted, and yet it was not possible to grant to one party their wishes with-

out making the other party feel all the weight of disappointment, misery and unhappiness.

"Ah!" exclaimed the poor gardener, "what an intricacy! how is it possible ever to satisfy all these people?"

"It is not possible," answered the hermit, "therefore perceive the force of your great efforts to obtain food. I have presented this great moral picture to your view, that you might see how unavailing are all efforts but those of your own making. You must not expect by supernatural means to get out of your difficulties; you must exert your reasoning powers, and do all that is in your power to procure for yourself comforts and happiness."

"Praying then is of no avail," said Sadi, "as it is impossible every man's prayers should be heard and granted: for instance, it is impossible that the prayer of my neighbour the farmer for fair weather should be granted, and that which I offer up for rain at the same time; since what would procure me food, would take it away from him. Ah! I see, it is folly to offer up prayers. Am I not right?"

"Judge for yourself," replied the hermit. "I have merely shown you a picture of the world, and of the different petitions which are every moment offered up by its inhabitants for the satisfaction of their different wants. How far all those wants are capable of being gratified I leave you to judge. Think only of what would be the state of the nation which should attempt to satisfy its wants by this means alone. Where would be the necessary food for all, if instead of sowing and planting, they relied upon their supplications?"

"Ah true," true, said the gardener, "we apply our labour because else we should possess nothing, and yet, if we believed in the efficacy of our own supplications, we should never act, as to do so would be a manifests light upon the power we petitioned."

"Let your actions then," returned the hermit, "no longer give the lie to your words. As to obtain flowers and vegetables, you must first put the seed and root into the ground, so you must exert your prudence in every other relation of life. If your earnings by your utmost exertion will only produce you food enough for four, do not repine, and give over all exertion, and fall into despair because what is sufficient for four will not suffice for eight. See here, between these two men, (and he turned the mirror, so as to show Sadi the interior of two poor cottages) see here the difference that exists between these individuals."

"Ah! and no wonder," exclaimed the gardener, "one man, the one who is best off in point of comforts, has only two children, while the other who cannot find food enough for his family has nine. Oh! what a heart rending scene. The father is obliged to give away half of his own little share for the support of his children, and they have scarcely rags to cover them; and see one

is dying in the corner of the hut, apparently of a fever. The dirt and misery of this cottage are too distressing. How unequally are the evils of life distributed. Is it just, is it the work of benevolence thus to oppress this poor man, more than others who are better able to fight with the miseries of life?"

"I have already shewn you the folly of arraiguing heaven for the miseries which oppress you; and you have confessed the inutility of the act. Wherefore now then do you exclaim against benevolence? Benevolence has not made this scene, it has had nothing to do with it. From the thoughtlessness and imprudence of the man all this woe and squalled wretchedness has resulted, when mankind learn to look at their actions as productive of these fatal and sad consequences, and leave their erroneous calculations relating to supernatural agency, and arraignment of heaven's goodness, then will they find relief, and remedies for their misery. They will then see, that as the woe is of their own making, so also is the good. It is in the power of every one of you to better the condition in which you are at present. How has this other cottager so many comforts around him, but by prudence? He began life the same as his neighbour? he receives the same wages? he has been a prudent thrifty man, depending upon no assistance but his own exertions—he has never received the precarious bounty of the rich; he has never had it in view as a last resource. He knew his wages were not likely to be higher; and he saw that he could live happily upon what he had with a wife, who would by her earnings contribute to his household, and who would make his fire-side clean and comfortable. But he also knew that all this could not take place if he did not continue in the same path of prudence—He saw he must limit his family: for it was his wish to bring them up happy and educated beings, so as to be creditable to him, and happy in themselves.—By prudence he has accomplished all this,—see the reward!"

"And the other man?"

"Equally industrious, but not equally wise, you see him oppressed with evils which are almost too shocking to behold. His wife is borne down with illness, poverty, and the care of a large family which she has been obliged to neglect in order to obtain some little addition to help her husband. Their numerous family meanwhile has grown up in ignorance, idleness and vice: for no one has been able to attend to them, and the consequences on all sides are overwhelming."

"What is this stir in the poor man's cottage? Who are these people who so rudely overturn every thing that comes in their way? Why do they seize the poor man? Ah! tell me the cause of his wife's tears, and the children's screaming—see, they are dragging away even the bed the sick child lies upon. Oh stop! wretches, heard hearted, barbarians, stop; the sight of such cruelty nearly suffocates me with rage. Cannot you annihilate these people?"

"No, they are taking these things in lieu of the money due to them from this unfortunate, and which he is unable pay. But look again, a more distressing scene is going on in that corner—see, those are the officers of justice who come to arrest the eldest son of this man, not more than 16 years of age, on a charge of robbery and murder! now see the agony and distress of his father, the woe of his mother. Why do they grieve so bitterly, but that they have by folly brought this boy into the world, where nothing but suffering and want in all their most horrid shapes have been his portion, and where an early and shameful death, the consequences of his vices awaits him."

"But it appears to me," said Sadi, "in common justice, if the parents have caused the crime by their neglect, that they should be the parties punished, not the son, who knows no better."

"The punishing these poor wretched people would be of little avail in stopping the career of vice and crime in their son," said the Hermit; "but although the arm of the law takes no notice of them, do not think that they are unpunished, far from this is the case. Torn by remorse, that they should have been the means of introducing a human being into the world merely to run a short career of misery in all its shapes! and that they should themselves by their neglect have conducted him to the gallows. The feeling that his death is on their heads, has made existence a burthen to themselves, and their agony is unpitied by their neighbours."

"Nay, your judgment is too severe; surely you cannot say his death is upon their heads: true, they are the cause of his birth, but that provided it takes place legally, is no immorality, and,—

"Stop, stop, before you proceed, re-consider your last opinion. You say it is no immorality if you were to take any one of your neighbours and place him, (knowingly on your part but without his concurrence,) in a situation of extreme want and misery: and having removed every thing from him that shall assist in satisfying his various desires and wants, you show him how much you possess yourself; and when by the force of pure anguish you lead him to attempt your enjoyments and then punish him for so doing, do not you rather merit the punishment inflicted upon him? But I will consider only the case of the child, provided he has the seal of legitimacy, you say, upon him, there is no immorality attending his birth. Beyond the custom of society, this one moral point has little or nothing to do with the real morality of the act. Is it no immorality to bring into the world beings whom you are aware before hand you cannot feed and nourish in such a manner as will be necessary to their existence? Is it no immorality to encumber your more prudent and industrious fellow-creatures with these helpless beings, and expect that they will give you of their earnings, enough to enable you to support your own offspring?

Is it no immorality in fact to introduce these living creatures, even if you can manage to feed and clothe them, if you cannot also yourself give them that instruction which is necessary for their happiness and welfare? or not having time for it yourself, have a fund sufficient to pay another for performing that duty? Oh no! believe me, so great is the immorality of this act, that were it not for the deplorable ignorance you, as parents are in, about what is right and what is wrong, you would consider every one, who so introduced a living creature into the world, as deserving of the severest reproach, and the heaviest punishments."

"Do you rank education as high as food and clothing? This appears to me to be in a poor man quite a superfluity, a luxury, as a thing, which, if he happens to have the means, he should give; but which, if he has not, he need not consider himself as not having done his duty to his children, by the omission of it."

"Most certainly I do rank education as equally important with the bread necessary for the sustenance of life; and wherefore? For this reason. From the moment of our birth to our death we are affected by pleasurable and painful sensations; and such is the fact which daily experience proves, that the painful sensations more constantly assail us than the pleasurable. The more we are ignorant of the sources of pleasure and pain, the less are we fitted for acquiring the one, and avoiding the other. Now pleasure and pain are nothing else than good and evil; in these simple forms you can understand them, and as an example of what I mean, I refer back to your two cottages. Good presides in one--evil in the other: both are the results that might have been predicted. The father in one educates his offspring; takes care to have no more children than he can well provide for, and bring up creditably; and by the force of instruction raises himself and them. He has fitted them to lead useful and virtuous, and consequently happy lives. Can any comparison more striking be brought forward than the other cottage, in which all instruction has been despised and neglected. Of the ignorance of consequences you see the fruits."

As the hermit said this, he removed the mirror, and, Sadi, musing deeply upon what he had heard and seen, returned to his family. The drought that had so long prevailed, was succeeded by a very rainy season; and owing to his poverty, Sadi was unable to secure his little dwelling from its bad effects. A low pestilent fever broke out in his family, which proved exceedingly fatal to his children, because he could not provide for them the proper remedies, or give them a sufficiency of nourishing food to stop its course. He lost three of his children, and in addition to this misery, he had to endure the greatest affliction of the death of his unfortunate wife. This good woman loved her children tenderly; and, in the hopes of saving them from the grave, had deprived herself of the greatest part of the little sustenance that

fell to her lot, to give it to them. Her health already undermined by the privations she had so long endured, and weakened by the bearing so numerous a family, was not capable of sustaining this exertion, and unable to cope with the violence of the disorder, she expired in Sadi's arms. The lesson of his responsibility as a father, which the hermit had imparted, aroused him from the grief with which these calamities would else have overwhelmed him. He exerted himself for his remaining children, and endeavoured to atone in some measure for his former neglect and imprudence, by the care he bestowed upon, and the instruction he gave them.

Although the information which Sadi had received from the Hermit came too late, as far as his own immediate happiness was concerned, he nevertheless had the gratification of seeing its beneficial effects upon his surviving children. They grew up; married early; exerted their own reasoning faculties in providing what was essential to their happiness, instead of offering up useless petitions to Mahomet, or paying for the intercession of the Imauns. The consequences of which was that the cottages of Sadi's children resembled the happy cottage which had been shewn Sadi in the mirror; and he had the pleasure of seeing his grand-children well fed, well clothed, and well instructed. It was ever after the custom of Sadi's children to assemble at his cottage on the anniversary of the day that he had visited the hermit, to rejoice with him upon that happy event.

---

#### THOMAS PAINE'S BIRTH DAY.

---

A PUBLIC dinner to celebrate the return of this day will take place at the City of London Tavern, Bishopsgate-street, on Monday, the 30th instant, in consequence of the 29th, the birthday, happening on the Sunday. The price of the tickets will be half-a-guinea each, which is considered to pay for dinner, desert, and a pint of wine, port, sherry, or bucellas. The tickets will be immediately on sale at the bar of the tavern, and at 135, Fleet-street.

Various suggestions have been made to me about the necessity of inviting me to a public dinner as a congratulation on my liberation. At this dinner, on the 30th, I shall be happy to see as many of my friends of town or country as can make it convenient to attend.

In getting up this dinner, a few friends have studiously sought to unite respectability of place with a moderate priced ticket of admission, and a large company is expected. Our ambition will be to shew that the admirers of the principles of Thomas Paine rank among the most intelligent, if they are not the richest people in the country.

The hour of dinner is fixed at five o'clock, which will be precise, and tickets will be kept on sale until three hundred are sold, as the room engaged will not hold more, or until the 28th instant. It is expected that every ticket will be sold; therefore an early application is recommended to those who may particularly wish to be present.

RICHARD CARLILE.

---

CORRESPONDENCE BETWEEN THE "SOCIETY FOR SUPPRESSION OF VICE AND MR. CARLILE.

---

SOCIETY FOR THE SUPPRESSION OF VICE.

SIR,

61, Lincoln's Inn Fields, Jan. 4, 1826.

HAVING been applied to by a gentleman of respectability, who states, that he has had an interview with you on the exposure in your window of a caricature of the Deity, in which you expressed your willingness to withdraw the same, and to discontinue its sale, if there was no intention on the part of the Society to institute any prosecution against you on the subject. I have to state, that in the event of your performance of this engagement, I have no hesitation in assuring you, that no proceedings shall be taken against you by the Society, for any sale or exposure of the print in question, prior to the date of this letter; and I beg further to assure you, on the part of the Society, that it would at all times be much more willing to induce you to discontinue your present measures by friendly admonition, than by any resort to compulsory measures.

I am, Sir, your very obedient Servant,

GEO. PRICHARD, Secretary.

MR. R. CARLILE, FLEET STREET.

---

TO GEORGE PRICHARD, ESQ., SOLICITOR AND SECRETARY TO THE SOCIETY FOR THE SUPPRESSION OF VICE.

---

SIR,

Fleet-street, Jan. 4, 1826.

I ACKNOWLEDGE the receipt of your letter, wherein certain terms are proscribed to me, as a means of avoiding a prosecution in the Courts of Law, for the exhibition of a print, which, in your letter is called *a caricature of the Deity*; but, which, I consider, so miscalled. I perceive it to be a fair sketch of certain descriptions found in a book which we call the Bible, and by no means a caricature, nor exhibited by me as a likeness, of any thing in existence.

The gentleman who has brought me your letter came to me this morning to remonstrate on the exhibition of such a print. I told him, that which is the fact, that a menaced prosecution by the "Society for the Suppression of Vice" has been the cause of its continued exhibition in the shop window, since my return to

London, and that, on taking a better shop, I should not exhibit such a print. I could refer to two gentleman, to whom I made the same observation on Saturday last. But nothing has been said by me about discontinuing the sale, and nothing will ever be said, until I can be persuaded that it is improper, or unlawful, which is not at present the case. The print is an exhibition of the ignorance of mankind about the qualities of those powers, or that power which they concentrate under the name of god or deity. By me it is meant to instruct, and not to offend.

Upon the question of the propriety or impropriety of any thing that I have done, or may be doing, I shall be open to communicate with any person, in any manner, even with those managing members of the "Society for the Suppression of Vice," who have been my most bitter enemies; but I wish it to be understood, that no *compulsory means* will have the power to enforce the discontinuation of my present measures, that so long as I am convinced of their rectitude, they will be with me a matter of maintenance or death; but that I will freely acknowledge error and desist from it, wherever it can be shewn to me by mild and fair argument.

As a better explanation of the proposition which the gentleman undertook to make from me, at his own request, to the Society, I will repeat its precise terms:—That I will moderate the tone of my publications, when *free discussion* is acknowledged to be proper in all cases, and when we are no longer menaced with prosecutions for such works as I have published; hinting at the same time, that respectability of appearance in business as a bookseller would be my aim, and that such a print as that of the "God" would not be thought worthy of exposition.

To remove all idea of retreat on my part, I hereby state, that I hold the present shop, 135, Fleet-street, until the 25th of March next, and no longer, and that the exhibition of the print will be continued until that time, and no longer, if no prosecution be instituted against it. But, that, if a prosecution be instituted against it, *that*, and a hundred of the kind will continue to be exhibited there, or elsewhere.

Respectfully,                      RICHARD CARLILE.

---

#### JAMES HALL NOT MR. COBBETT.

---

THE readers of "The Republican" will recollect, that I held forth a suspicion, that my correspondent, James Hall, was Mr. Cobbett in disguise. There was no foundation for that suspicion, but in the style of the matter, and in the similarity of the handwriting. I have shewn some of the papers to a friend, who was

exceedingly well disposed toward Mr. Cobbett, and who has been subsequently the subject of Mr. Cobbett's eulogy; and he, on reading, exclaimed:—this assuredly is Cobbett—print this by all means. It has been the impression of many other friends, as well as mine; and but for that impression, no piece signed James Hall would have appeared in "The Republican." By the gentleman who left those pieces at the shop, I have been assured, since my return to London, that Mr. Cobbett knew nothing of them; and, on that assurance, I ask Mr. Cobbett's pardon; and make the due apology, for having erroneously attributed them to him.

Of the purport of James Hall's pieces, it is difficult to speak at this time; but, for my part, I suspected every thing but friendship. I suspected *trick*, and inserted those which were inserted, with a cautious view of drawing it forth, and exposing it. R. C.

---

#### TO THE READERS OF "THE REPUBLICAN."

---

It was my wish to have worked up all pieces of correspondence that were a little stale with the last Number of the 12th Volume; but the length of Mr. Beard's letter excluded two or three pieces that will be found in this Number. I had gone so far in the assurance of working them up, as to introduce them into the notice of the contents of that Number, and found that I could not, too late to alter that notice. The Subscriber to the last Volume is requested to put his pen through the pieces in the notice of contents which are not found in the Number.

In commencing the 13th Volume, I am happy to announce the increased sale which has been worked through the 12th. In London, we have nearly doubled the sale, and in many parts of the country it is improved, in many newly introduced. I flatter myself with the hope of being able to make a visible improvement in the succeeding Numbers of this Volume. I am just beginning to feel myself out of the Gaol, and to possess that composure and convenience, as to arrangements for business, which are essential to the well conducting of a periodical work, and which I have wanted during the few weeks that I have been in London.

My correspondence with the Solicitor and Secretary of the Vice Society forms a new feature in my case. The history of the matter is this:—Scarcely a day elapses but some Jew or Christian enters my shop to request the removal of the God from the window. Some of them come and ask it mildly, and some outrageously, expressing their *love for their enemies*, by challenges to fight the person in the shop, on the behalf of their Deity, which is the general exemplification of that Christian precept. Yesterday, the 4th inst. a gentleman entered more mildly than the general oppo-

nents upon the subject, and asked to speak with some one about it who had authority to remove it. I happened to be in the ware-room, and invited the gentleman backward. A print was sent for, and the subject canvassed upon its general merits. The gentleman confessed, that he came angrily, that he was much softened, but would gladly buy up the impressions of the print, if that would remove the exhibition from the window. I assured him that money would not do it, and that its continued and more attractive exhibition was caused by the menaces of the Vice Society to prosecute it: that it would not be exhibited in a better shop, if no prosecutions were instituted against it, and that even now, if the managing members of the Vice Society would say that they had no intention of proceeding against it, and observe the same conduct towards us with regard to our general publications, it should be withdrawn. On hearing this, the gentleman, as yet an entire stranger to me, felt so far interested, as to say, that he would call at the office of the Vice Society and ascertain the disposition of the committee upon it. After an absence of three or four hours, he returned and brought me Mr. Prichard's letter, and seemed to express a satisfaction at having accomplished his object. On reading the letter, I assured him, that he was farther off than ever; for so long as the alternative of a prosecution was menaced, the print should not be removed. On promising that I would write and explain the matter to Mr. Prichard, he left with apparent satisfaction, taking with him some of my publications for examination, of which the print of the God was one. Thus commenced my first correspondence with the members of the Vice Society. I wish it to be understood, that, in corresponding with them, I by no means admit their right to institute prosecutions against me, or that they have any law so to do; but I have ever been anxious to come into private discussion with my persecutors, and I did not like to throw aside the opportunity that was offered. As far as the question of prosecution or no prosecution was affected, my duty was to have treated the Vice Society with contempt; but if I could have obtained the admission, that no farther prosecutions were contemplated, I would have made arrangements in the business that should have evinced a conciliating disposition on my part, and which should have shewn, that, the right of free discussion on all subjects once admitted, I would add nothing to the provocatives which have been in some measure kept up since the persecution began.

I told the gentleman in question, that I had not the slightest reason for retreating, with regard to the Vice Society, from any position that I had taken against them, and that I would not give up a single position, nor desist from taking others, so long as that Society stood in hostile attitude towards me. This is my resolve. Still I wish to obtain the acknowledgment that no further prosecutions are intended; and, obtaining this, I wish to see

Hassell, Perry, Clarke, and Campion liberated from Newgate. It is monstrous to keep those men confined, if I am to be at large. To this end, I am about to write a civil letter to Mr. Peel.

A few weeks will decide the question, as to whether further prosecutions are intended. I have no fear of them; but I certainly prefer liberty to Dorchester Gaol, with such a ruffianly Gaoler as Andrews.

I wished to have made some further answer to Mr. Turton's Letter on Necessity or Fatalism; but I have wanted the necessary composure of mind, from the time of my first getting it. It shall form a feature in the future discussions in "The Republican;" and though the subject is rather dull, I shall be glad of some well written article upon it, for and against, from correspondents.

The volume containing the trials of all the persons who have been prosecuted for assisting me in London is now on sale at the price of 12s. in bds. Mr. Clarke has also completed a volume of his letters, which is selling in bds. at 5s. 6d.

The 12th volume of "The Republican," which contains the most complete exposure of Freemasonry that has been yet made, is on sale at the price of 13s. 6d. in bds. For the satisfaction of the Masonic world, I can say, that the demand for it is still great.

In a few days we shall have a new edition with additions and alterations of No. 18, vol. 11, on the question of—*What is love?* This Number has had an extensive sale, and is still in great demand.

The Koran is nearly finished, and when finished we shall proceed rapidly with books for the Joint Stock Book Company. This work ought to have been finished with the end of last year; but I could not get it accomplished.

Hammond's Letter to Dr. Priestley will speedily be published.

---

#### SHEFFIELD SUBSCRIPTION.

---

Mr. Ellison's was entered at one shilling short.	A Friend to a brave but injured Man . . . . .	s. d. 2 0
--	---	--------------

Mt. T. R. Perry, of Newgate, acknowledges the receipt of, and returns thanks for a penknife from Mr. Ellison.

### "CHRIST IS THE DEVIL!"

---

I WANTED a subject for a page, and while walking through Hatton Garden, musing on what to write, a poor religious maniac put her face close to mine and exclaimed, "CHRIST IS THE DEVIL!" Here is a subject! Christ is indeed a Devil to all those who distract themselves about that ridiculous word. Poor woman, I ejaculated, Christ has been a Devil to you! the word has deprived you of that mental health which is the basis of human happiness. You have been thinking and hearing preachings about Christ until your mental action is corrupted. Christ has been a Devil to you: the word has destroyed your reason, has made you a maniac. Is not religion a vice, when it produces effects like these? And is this a solitary instance? No. There are millions of such men and women on the face of the earth. Religion is the parent of insanity; there is no sanity connected with it; no religious man or woman can be said to be mentally sane. And do I despise you? No, I pity you. I would cure you. I would make you happy. Religion is a vice; it is all founded on error; it applies to nothing in existence; it makes you idiots; it prevents you from gaining useful knowledge. The gentleman who brought me the letter from the Vice Society was so weak as to say that he was not willing to be convinced of religious error; and on my assuring him, that, by a few hours' conversation, I could bring him to my opinions of men and things, he exclaimed, "I hope not, I had rather shrink from the examination than become your convert!" How miserably low is this disposition!

R. C.